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"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the man that was, that is, and that will be, for whom the hour shall never strike."—*H. P. B.*

THE PATH.

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The Ideal and the Practical.

(*Concluded.*)

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself. It may be a means, a necessary means, but it is not the only means. The very word, too, has a ring of coldness in it, and there must be many who require to light the flame of their love and devotion at a more fervent centre than any thought of Humanity can kindle! Indeed, is the Humanity of to-day either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing, and pity seem more like the emotions raised in contemplating alternately its meanness, its vice, and its suffering. True it is that none are so fitted as the Occultist to return the world's scorn with princely interest, for none are lifted so immeasurably above the world with its bounded vision and its trivial aims, but though scorn may only be the reflex action which would make it exactly commensurate with the intensity of worship in the soul, it is of the very essence of

separateness, and it must be remembered that all sense of separateness has to be killed out. The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity—the Perfect—the All-pervading—the Unutterable Essence of our own inmost Being—that man can truly become one in love and worship with his fellow-man. Yoga is the watchword, Yoga is the means, Yoga is the end. It is written, "Counsels of perfection are the aliment of all strenuous souls," and one who in this bitter and arid desert of illusion has once seen the vision of the holy grail can never cease to thirst for its draught of sacramental wine.

Union being, then, our watchword and our aim, we must not be too much cast down at the apparent disunion which seems to precede the attainment of each stage in the progress. It is sad beyond expression, the feeling of disunion when the ardent affections of childhood and youth are gradually dissipated through the failure of the old friends to respond to the newer ideals before us. The closest earthly union of all—that of the married souls—would indeed so fill the whole horizon of life with bliss that it would far more than compensate for the sad severance of the other ties, but when this also is denied, there often rises in the heart a feeling of loneliness and homelessness so accentuated as to be almost too bitter to bear. But is not this merely the prelude to the heart's greater expansion? to the soul's wider vision of its object and its end? It is long indeed before the "great orphan" Humanity can claim its own in us! before we are capable of giving birth even to the germ of that world-wide sympathy which so infinitely transcends all personal claims, and which, when grown to full stature, *is* the very blotting out of self, *is* the very gate of Heaven!

The practical person may here step in and say that this identification of self with Humanity can only be achieved by practical work for the race in every-day human life. Doubtless the race needs its champions and deliverers to-day as of old. Let Hercules again step forth, girded to cleanse the Augean stables! Let the troubled and careful Martha continue her work of service! There are many laborers wanted in God's vineyard. But let not the hands that work say to the brain that guides them "We have no need of thee." The practical person has work to do in the world: let him do it! but "counsels of perfection" were not written for him! It is the same old problem of [1] "Meditation and Action" which so few of the western people are yet fit to grasp,—within the quietistic term meditation being embraced all the battles of the hidden life, including the "great battle."

A pointed illustration of Europe's incapacity for right thought may be found in Draper's great work, *The Intellectual Development of Europe.*

1 See the article on Meditation and Action in *Problems of the Hidden Life.*

Words are of course mere counters which may bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of a ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that the active emotional nature of one lit with the fire of Passion ("Rajas") is greatly superior to the apathy of one sunk in the ignorance of Sloth ("Tamas"), but far above the passionate nature stands the one who has transferred his energy from the outer on to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of "quietism" is reached which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime heights of Serenity ("Satwan") for the depths of ignorant sloth? It must be apparent that the above misunderstanding is no mere verbal difference, and can only be accounted for by the fact that a material-minded race is incapable even of believing in the existence of states of spiritual exaltation.

Before the battles of the inner life all else truly sinks into unreality, and the great teacher whom the Western people honor has in the story of Martha and Mary left a record of his thought on the subject of "Meditation and Action" which may be summarized in the lesson that it is greater and nobler and better *to be* than *to do*, that the race is ultimately more benefited by the thinking of the thoughts and the living of the life than by all the actions of all the philanthropists. The real battle has to be fought within, and any finding of external spheres of energy or beneficence is a mere postponement of, though it may be a necessary preliminary to, that awful struggle.

It is only by slow degrees that the lesson contained in each pregnant paradox of *Light on the Path* is painfully learned through payment of heart's blood. First in the book but last in realization comes the rule (No. 5) "Kill out all sense of separateness." When the disciple has learned this in its entirety he is one with Humanity, for he is one with God. But the painful process is described in the antithesis, "Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you." It is this standing alone that is the hard task, but it must surely be the prelude to the greater expansion of the whole nature, it must surely be a step nearer to the merging of the self in the All! Bitter beyond description is the

learning of the lesson, when the whole passion of the passionate nature is concentrated in the cry—the unavailing cry—for the sympathy of the friend, for the love of the lover. It is poor consolation to say that to find content in these things would be to satisfy the immortal hunger upon husks. It is a very mortal and human hunger that cries out. Nevertheless it is but reasonable to admit that only by such means can the mortal hunger be replaced by the immortal, that only by such terrible strangling of our personal human desires can man attain to the wider sympathy, the greater wisdom, and the all-embracing love of the God.

Many, O weary pilgrim, may be thy journeys back to earth, many thy tortures on the ever-recurring wheel of life, many thy shrinkings of soul from the terrors of the "dire probations." But take courage, Lanoo, and keep the fire burning, the fire that burns within, for its light must grow and must increase, until when the last great battle shall be won, "its light will suddenly become the infinite light," and then to thee may be addressed the words—words that may even convey to our still earth-bound understanding some faint description of that indescribable achievement—the realization of the loftiest conceivable *ideal* as an absolute *practical* fact: "Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art *Thyself* the object of thy search: the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence."[2]

PILGRIM.

HYPOCRISY OR IGNORANCE.

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptation and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we

2 From *The Voice of the Silence, being extracts from the Book of the Golden Precepts* translated and annotated by H. P. B. *Light on the Path* was a work deserving of the highest praise, *The Voice of the Silence* is beyond all praise. It is more light on the path to those capable of understanding it.—PILGRIM.

hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita*, and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many

do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

THE VISION OF HORIL.

Horil awoke in the morning an hour before the dawn. It seemed to him that some one had been standing close beside his couch and he had been listening to a long discourse. Also it appeared as though his physical senses had awakened suddenly and he had caught, with both inward and outward ear, the last sentence spoken.

But as had happened on former occasions, the moment he was fully awake to outward things he could not recall the sentence, nor any word of all that he had heard. He was troubled at this, desiring greatly that he might remember all that had been shown to him in dreams. But this he could not do, and, as he lay pondering on these things, suddenly he heard a voice close beside him, though he saw no man. Yet a vision was opened to his sight. Then the Voice said unto him :

"Look and behold, O Horil ! thou disciple whose feet are at the entering of two ways."

And as Horil gazed, a beautiful green valley between high mountains lay spread out before him. Through the midst ran a gently winding path, and there were purling streams and flowering shrubs. Tall trees rose up here and there, and the smooth green turf was studded with blossoms. As Horil looked he thought how easy such a path would be for tired feet, how grateful the coolness and the quiet to a heart pierced by the world's cruel stings, and faint and weary with the conflict of life.

"But thou would'st walk alone, unknown, unthought of by the world," said the Voice.

"For the world I care not," replied Horil ; "I have drunk deep of its bitterest cup ; and its praise I would willingly forego that I might walk my own way untroubled."

"That thou could'st in this path. Thine own life might be blameless, and lead thee on to rest. But for others thy voice would be silenced.

The torch of Truth thou could'st not uphold ; and as its light would not fall on thee, thou would'st not become a mark for the envy, hatred, and malice of those who would destroy Truth and its light-bearers. This path thou mayst choose ; but look first at the other."

Then Horil turned his eyes to the right, and lo ! a great mountain rose up before him. A path wound up its side, but it was steep and in many places the feet would find nothing upon which to rest but sharp points of stone. But the pathway, even from the beginning, was covered by a clear, white light, which as it ascended grew ever brighter and brighter until far up the mountain side it appeared like tongues of leaping flame. Then the heart of Horil burned within him and he said :

"Nay, but better still is the upward path. That will I choose."

"Decide not in haste," answered the Voice. "Bethink thee how cool and pleasant is the valley. Thy feet are bruised with life's journey and thy heart sore with its conflict. There thou canst rest. Here thou must renew the strife. Here thou wilt bear a torch flaming high above thy head and its light will illumine thy form, and thus thou wilt become a fairer mark for the missiles of the foe than thou hast ever been before."

Then the heart of Horil sank down in his breast, cold and heavy with dread. And he thought : "How can I walk in that path? How can I bear the finger of scorn, the laugh of derision, the speech that is sharper than the sword, that burneth like fire? I that am already faint and worn with life's battle, I am not strong enough." And he turned slowly and sadly toward the valley.

"It is well," satd the Voice. "Thou hast chosen. But give me now the torch thou bearest in thy right hand."

"Nay," replied Horil, "that was given to me by One, even the Master. That will I not yield up."

"But the torch is only for those who pass over the mountain. There, as thou ascendest and the air becomes clearer, it will burn with a brighter, purer flame. But in the valley the atmosphere is too dense. It will be quenched. Yet may'st thou walk pleasantly, in the sunlight by day, and under the moon and stars by night, and having no torch to distinguish thee from another, none will molest or make thee afraid."

Then was Horil greatly troubled, and his soul was rent within him. And he cried out in his anguish, even to the Master, saying :

"Lord ! if it be possible let this cup pass from me. My enemies hate me with a cruel hatred. They lie in wait for me. When I hold up my torch they will assail me with fury. Fear taketh hold on me. Nevertheless, O Master ! thy gift I cannot quench. I may not turn into the pleasant valley. Strengthen thou mine hands to bear aloft thy torch to light the children of men who faint and stumble in darkness and despair."

Then fell upon his soul words not uttered in speech—the Voice which speaketh in Silence—from the viewless it came.

Then was Horil greatly comforted, and though fear had not altogether departed, nor the dread of what his enemies might do unto him, he turned resolutely away from the pleasant path, and grasping his torch more firmly in his right hand he set his face toward the mountain.

STANLEY FITZPATRICK.

THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY.

The three principal objects of the Theosophical Society as laid down in the books are: *First*, "To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed." *Second*, "To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies." *Third*, "To investigate the hidden mysteries of Nature under every subject possible, and the psychic and spiritual powers latent in man especially."

The three divisions are but three roads leading to one goal, but as St. Paul, in enumerating the theological virtues, declared that "the greatest of these is charity," so of the three objects of the Theosophical Society the greatest of these is Universal Brotherhood, the others but side-paths leading into it. The study of Oriental literatures and religions will enlighten the intellect, and the study of the hidden mysteries of Nature will develop the psychic powers, but the endeavor to promote Universal Brotherhood will assist more directly the growth of that altruism which alone can affect the spirit, and which is, indeed, the "charity" of which Paul spoke.

The outside observer who inquires as to the objects of Theosophy, as soon as he hears "Universal Brotherhood" mentioned immediately objects that there is no need of a Theosophical Society to teach us this, that Christianity has always taught it, that even agnostics and Jews and Mohammedans practise it, and that, in fact, it is a great piece of presumption for theosophists to suppose they can make anything original out of so threadbare a doctrine. To which we would reply, in the first place, that truth never can be new, that the poet spoke of her with absolute assurance when he said "The eternal years of God are hers", and that that eternity stretches as far into what we short-sighted mortals call the Past, as into what we are pleased to term the Future, and when we learn to know the eternal verities, we shall realise that upon the dial of the Absolute there are no figures, because beyond the realm of Illusion there is no Past, no Future, only one everlasting Present.

The power and weight of truth are in its *age*, not in its newness; in the way that it appeals to our hearts as something that we have always known but somehow have unaccountably lost sight of; something that we greet like a dear friend we rejoice to see again after long absence. Therefore we will not try to claim novelty as a characteristic of the doctrine of Universal Brotherhood.

But we may claim a certain freshness in the method of our teaching. Universal Brotherhood as taught by the churches has too often far too much of the "elder brother" element in it, of a certain virtuous condescension of the truly good towards those so far beneath them in physical and moral qualities that they can afford to demonstrate the height of their own position by the amount of effort they make to stretch a helping hand towards those whom they acknowledge as their "brethren in the Lord". Outside of this rather indefinite location, the brothers occupy the usual uncomfortable position of poor relations.

Brotherhood as taught in the churches is founded generally upon a physical basis. It implies equality, but not identity; men are brothers because they have similar organs, passions, capabilities, a common lot; because they share the great experiences of birth and death and a possible immortality. They are a collection of similar units, an agglomeration of shells upon the shore of Life. But they are not *one thing;* each has his personality which shuts him out from his kind by inclosing him within the limits of self; and between man and man that barrier of personality is ever firmly set; come as near as they can, the consciousness of the *I* and the *Thou* is ever between them.

But in Theosophy the fundamental doctrine is that of absolute identity. These outward shows of things are but illusion, a deception of our senses, themselves but a fleeting image on the screen of Time. As life departs, our bodies fade and crumble into dust, our mental faculties fail and disappear, our desires and our passions perish with the organs that gave them birth; —what remains? Only the Spirit of man, which is the Spirit of God. And Spirit—however inadequate our conceptions of it must necessarily be—we all acknowledge to be one and indivisible, the Great Reality, the Everlasting Truth; Infinite, and therefore formless and identical, whether it send its pulsating life through man or crystal, through zoophyte or star.

Only by recognizing this absolute Unity of Spirit can we possibly understand the real meaning of the doctrine of Universal Brotherhood, and realise that it means, not the equality of *men*, but the *identity of* MAN. Only when we learn to think of man as a whole, as a collective being, of which each one of us forms a more or less insignificant part, as the separate cells in our bodies make up that physical machine which we think of as our own, only when we can grasp this idea of *identity* instead of equality, shall we

begin to see what "The first object of the Theosophical Society" really implies.

It implies a common association for a common good, it implies subordination of the individual to the whole, and it implies the annihilation of self, the breaking down of the limitations of the physical, mental, and psychic Egos that the SPIRIT may be all in all. When these barriers are at last thrown down, and the soul realises that the limitations which have hampered her never had a real existence, but were painfully built up by herself out of one false conception after another, then indeed she realises her freedom, and knows herself as one with the Divine. And when the lover of mankind has learned (as in Jellaleddin's poem) that in the house of the Spirit "there is no room for *Me* and *Thee*", but that his brothers are *himself*, then in that soul has been attained the first great object of the Theosophical Society. He has learned his lesson, learned to feel the great heart of the universe beating in his own breast, learned to rejoice in the joys of others and to bear their sorrows as his own, learned that he is but one cell in that great Being called Humanity, and that the functions of that one cell improperly discharged will ruin the harmony of the whole organism.

The doctrine of Universal Brotherhood, then, teaches us at once a great moral and a great spiritual lesson. It defines our position not only as part of a great working community, but as part of the Divine Spirit that animates that organisation. So closely linked is every part and parcel of the mighty whole called Man, that no one of us can afford to neglect our small portion of the great work, the bringing of harmony out of chaos, of perfection out of imperfection. For the law of analogy holds good throughout the universe, and as the object of our individual existence is to return, a glorified and perfected consciousness, to that great Fount of Being whence we sprang, so Humanity as a whole must purge away the evil, dominate the physical, and become a God. To this end we must all work, and as each of us recognises more fully the identity of Man, each year as it closes will bring nearer the end of the Dark Age, and the time when the Divine Voice can say in the highest, "Let there be light." Then indeed that time shall come upon earth that the poet has described as the Golden Year, and then

> "Shall all men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year."

KATHARINE HILLARD.

The Plagues of our Public Meetings.

A friend of mine who claims to be an earnest Theosophist, but is, in fact, a rather criticising, fault-finding, and uncharitable fellow, is nevertheless very dear, and very near, to me. This chap writes a funny letter to me concerning our public meetings, a letter which I will read to you because the object of his disaffection is also our own adversary, and we thus have common cause with him this time.

"Dear brother," he writes, "what you say concerning your meetings is very familiar to me. We have ours in good running order and well attended now, but we had to go through the same experiences as you have to at present. Your meetings will never thrive until you have found the method to get rid of their never-tiring enemy who is the same everywhere.

As the Colorado-bug is the plague of the potato, tomato, and egg plants, and even kills the young settlings at once, and has not met yet his conqueror, so public meetings of whatever kind have a foe who is apt to kill the tender and young ones among them, so that sometimes they have to be set anew,—if that is possible at all. This monster is the Crank. I have given some study to this loathsome creature and discovered that it exists in three distinct species, which I am going to describe scientifically for the instruction and warning of the unwary meeting-culturer.

The three species have these common properties: 1, they belong as members to no society; 2, they are recklessly selfish; 3, they invade whatever meeting gives opportunity for questions and remarks from the audience. The reason why they do not belong to any communities of their own is their murderous loquacity that drives every one away from them, or that they are too conceited to agree or work in sympathy with anybody, or that they are too stingy to make any sacrifice, or all three reasons together.

The least harmful of the three species of the meeting-killer is the one I called Mr. Shallow simple. The elemental that runs him only wants his tongue to have a good time a couple of hours every week, wherever there is an opportunity, irrespective of any other consideration whatever. Shallow is everywhere but at home at meeting-hours in the city.

In such hours Shallow goeth around as a roaring lion wagging his tongue and seeking whom he may devour. No meeting is safe. Some new society—for instance, the 'Presbyterian Old Men's Progressive Union,' advertise their inauguration meeting, and you are very glad of the opportunity, and do *not* go there; for you are sure Shallow will.

He knows by long experience that his water is too shallow to be swallowed by the audience to any length of time satisfactory to himself;

he also feels that he has nothing refreshing and healthful to soul and mind to give them. Therefore he flavors his speech with the sulphuric acid of opposition and irritation, and thinks they will take it for lemonade.

'My dear friends' he says to the Reformers, in the tone of the most fatherly benevolence,[1] 'why are you so dissatisfied with your conditions? your wages are not so bad. Why do you not, each of you, save, say, a quarter a day for the rainy day? Wouldn't you have eighty dollars in a year, and eight thousand dollars, each of you, in a hundred years,—would not each of you be a capitalist?' 'Shut up! sit down! who is that fool?' they shout, and poor Shallow has again to leave the floor.

Another time he tries his luck in the young Abheachabhrahyana Branch of the Theosophical Society, and, imagining that they are Buddhists, thus addresses them with the already-mentioned fatherliness: 'My dear friends! why will you go back into the darkness of the by-gone ages, and dig up the dead teachings and sayings of Paganism? This is no progress, friends, it is retrogression! If you want to improve the ethical conditions of mankind, why not study and expound the sublime doctrines of our Christian Gospel? Is not our whole grand civilization based just on this moral code of Christianity? What other age can boast of such glorious attainments as ours in all departments? Have under the ethical teachings of the Hindoos such things been seen as the steam-engines, locomotives, steamship, telegraph, telephone, phonograph, gunpowder, printing-press, dynamite, firearms, breechloaders, ironclads; and all those charitable institutions as hospitals, poorhouses, almshouses, workhouses, Sunday morning breakfast and Saturday evening soup associations, houses of refuge, penitentiaries, and lunatic asylums . . . .' Here the chair ventures to state that the gentleman's mind is wandering, that he is off the subject and had better retire.

Now, on the whole, Mr. Shallow does not so much harm; you can get done with him in about ten minutes.

More dangerous is the second species whom I call *Mr. Hobbyrider*. This one is very often the Elijah or Jesus of the 'new dispensation,' one of the bashful kind, namely of those who try to keep their mission secret,—in vain, however, for it oozes out everywhere, especially in their countenances. But usually Hobbyrider is an ordinary mortal who only labors with a philosophy of his own, because he has no chair to teach it from. His system is based on some idea that any average thinker might conceive and entertain for a while, but then would either discard as wrong, or file somewhere in his memory as an old matter of inferior order. But Hobbyrider is in love with this idea and wants his bride to be recognized. If this world of ours were ruled half-way by such a thing as reason, he would be a professor

1 Talking through his nose.

of metaphysics at one of our universities. Under the actual circumstances, however, he has to hunt for an audience where he can get it; and it is a hard job too, indeed! For the old societies are too smart and too much on their guard against starved tongues. They know they might as easily stop a waterfall as his flow of speech once let loose. They therefore use all kinds of tricks and have got up special contrivances to keep him off their rostrums. That is why he has set his eyes on innocent and inexperienced young 'Branches', whom he captures and then taps at an awful rate, once he has them in his grip.

The third and most insidious form of the meeting-bug is the one I called '*the Man with the Puzzle*'. Suppose he is attending at the 'Metaphysical Society's' Weekly Meditating Meeting. He has taken note of the subject of the introductory paper that is to be read, and provided himself with a dozen of puzzling questions for all cases. He says, for instance: 'The gentlemen who read the paper used the word 'nature' several times. What do you understand by the term nature?' Some one answers as best he can. But, satisfactory or not, the Man with the Puzzle has a definition of his own, and politely begs leave to give it,—which cannot be properly denied. And now—he has got you!!!—He is the one who defines the things before he talks of them! and in order to define 'nature' he defines half a dozen of other terms. He takes his time. This being done, he also *talks* about nature and the six other things,—under three heads and two subheads each.

Now those of the attendants who are theosophists of old standing know at once what to do in such an emergency. Whilst apparently listening to the Man with the Puzzle, they seize with rapture the grand opportunity of subduing, by taking position in the higher ego, the flames of impatience, indignation, and anger that are arising from the depths of their Kama Manas; and they are very successful in this exercise. But how about the rest of the audience who know nothing of this theosophical stratagem? They are ablaze with rage at the lamb-like meekness of the chair and the members of the society, and mentally swear by Mars and Saturn never to attend any more. But everything ends in this world of change. The chair looks at her watch and discovers that the hour has struck for adjournment, under useless attempts of Mr. Hobbyrider 'to make a few remarks.' The Man with the Puzzle is triumphant, but the former cannot go home of course in this explosive condition, and gives vent to it in a private controversy with some of the leading members; the result of which is an epistle received by the secretary on the next day in which the whole Society is taxed with ignorance, dogmatism, and Blavatsky-worship. And this end is speedy and fortunate enough; but sometimes these fellows have much perseverance, cunning, and moderation, and then—they kill you! In such con-

tingencies you have to suspend the right of questioning entirely, until the last crank is starved out.

Now although aware of the danger which a crank is to a theosophical branch, I always felt attracted to some of them, understanding by the term simply a man who insists upon his own philosophy in spite of any other. Perhaps the hope of bringing them round was at the bottom of my intercourse with them. If it was, it was a mistake. Such a man will read himself through *Isis Unveiled*, the *Secret Doctrine*, and a dozen of other books to find whether they do not teach anything concerning his hobby. If they do not, as they in fact do not, he scornfully rejects them as chaff. Therefore, since I feel the value of time more keenly now than before, I make it a rule to 'head off' each bore as quickly as possible, and to warn new Branches of the dangers which beset them.

Truly yours,

K. W."

The Upanishads.

Having been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the PATH that H. P. B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate then and there the translations with the original.

In the *Secret Doctrine*, vol. i, "summing up", H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled occurring in every Upanishad. I have found that such is the case, and here are the proofs:

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the

Madras edition. They are Nila Rudar, Choohka, Kaudhasruti, Brahmabindu; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly, going so far as to omit a large number of Slokas. For example, the Nâda Bindu, the Têjô Bindu, the Dhyân Bindus, and many others are quite unrecognizable in their Bengali costume. The Têjo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmopanishad by C. R. Srinivasayaugar, I could recognize neither the Madras nor the Calcutta edition!!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the "Raja Yoga" by Tookaram Tatya, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya*, quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98 (?), even though these treat of the same subjects in various places. In the Bhagavat Gîta and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yogasikha, Yogachudamani, Yogakundalini; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries; Bhasmagabala of the holy ashes; the Vasudeva of the Tripundhra or the Caste marks of the Vaishnavas; the Muktika is a catalogue of the 108 Upanishads; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrâsuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once

the subject changes about yoga, and it goes on for about 10 lines, when in comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about Om in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Savitri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious, and so were not held as authority to be quoted.

Such is the text; now for the translation. The whole Upanishads can be divided into 3 parts: those treating of purely Vedantic and social subject, those treating of Yoga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and developed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work).

The text is defective, misleading, and erroneous; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicableness and tremendous results; and the translators not qualified (but which of us is so?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks:

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were Srutis, i.e., oral instructions handed down from Guru to Sishya. The editor of these Upanishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The PATH also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pial" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmopanishad. A very touching instance of a victim of mispractised Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the PATH advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(Nom de plume) FRANCOIS FLAMEL,
Terre Villa.

Tea Table Talk.

Many theosophists have asked how they could teach the first principles of Theosophy to their children. Theosophy in the family has come to be a subject which, soon or late, engages thoughtful minds. The Tea Table has heard many discussions upon it. These arise from the fact that it is not always clear what these first principles are. Some persons take them to be the septenary division, or Reincarnation, or some such point, and say that these are too difficult of understanding for the child. An obvious reply is that it depends upon the child. It, in fact, depends upon Evolution. Some children are born with an instinctive—not to say intuitive—belief in and knowledge about their things. Again, they can be simply taught. Mr. Judge, addressing the theosophical Sunday School in San Francisco, found that the children well understood the main theosophical teachings and prettily acted a series of tableaux representing scenes in the lives of Buddha, Jesus, and other ethical Reformers. This fact brings me to my point, *viz.*, that the main teaching of Theosophy is Altruism, and that this is the outcome of Karma, of Reincarnation, of the universality of the oversoul and of the Life principle. If these teachings be true, Altruism becomes the law of life.

There is a family known to the Tea Table where the children, as yet very young, are trained from birth in this law of love and do beautifully and naturally exhibit its effects. In response to requests from many mothers, this mother was asked to give her thoughts upon this point, inasmuch as those thoughts are, with her, the results of daily deeds and experience. I give her own words.

"Mothers, awaken to the responsibility that you hold over your child, and lose not one moment in your everyday life to teach to that child a lesson of good which can come from each little act or word in its new life of experiences. The child is never too young to learn its lesson, e'en as it lay in the cradle, seemingly unconscious of all that goes on around it. The first lesson can be taught when the little impatient cry for the cradle to be moved is heard. Do not hasten to quiet every sound; let it cry and learn to wait and be patient.

Most children are taught selfishness from the start; let it know it cannot have that which it cries for. Later on in life, when old enough to reason and talk to, teach it pretty lessons, by taking an act or expression of its own and weaving from it a story wherein it may see how to hold back the bad or selfish thought or act, and by so doing make its playmate happy, feeling glad to know it can give happiness and help to others. Teach it, as it were, in play, how to make its own little bed, or to put to rights its toys which lay in all disorder on the floor.

Let it think that it is helping Mamma keep house, thereby giving it the feeling that it is doing good for some one else. Teach it also to destroy nothing, for while its toys may seem like old and worn playthings, because it has tired of them, let it care for them carefully, so they may be in good condition to make some poor little one happy, and, as Christmas and other

anniversaries come around, let it select from its store all that it feels it can do without and with its little hands pack them in a box, always keeping uppermost in its little mind the delight and pleasure of doing something to fill another heart with joy and cheer. Train the mind to good and higher thoughts by your help, in like manner. When the morning comes around and the child awakes irritable and peevish, tell it to drive away that naughty boy and bring back the good one; cast off the scowling cross looks and only let the sun shine in; try hard to be a good boy and thereby help Mamma and his little brother and sister to feel happy. By such little talks and encouragements you will soon find the childish face brighten and fill with interest and wonder, and right desire springs up with the start of the day. The child has become lost in its own self, forgotten its trouble, and is now happy with the feeling that it wants to be good and do what is right, because it is helping Mamma and sister and brother. Again, never fail each day to invent some means whereby you may give a new example to your child of its usefulness in this world, that it is here to help make others happy and good, and that there is no better road to success than that of truthfulness and good acts and deeds, bright and happy faces, kind and loving words. However, to expect such results, mothers must be practical in all things regarding the health of the child, and first see that the little one's stomach is in a healthful condition and all its functions acting according to natural laws, thereby giving a firm foundation to start its upward progress of both body and soul."—E. S.

Another Christmas Season has come around to us, typical of the birth of that Divine Principle of Light in human souls, whereby these expand to Eros, the One Ray of Light and Love. Not love as we know it. But that Love dimly foreshadowed in all the lives of the universe, that Love which is the sum of lives, whereby each responds to each and is in each, itself its core and cause. There is no better time for that deed for which all times are good, the deed of beginning to make altruism the motor and centre of the child's life. Even souls as yet unborn into the house of flesh can have the way prepared for them in this respect. May we awaken to a fuller sense of our responsibilities, and inaugurate this Christmas tide the new reign of Brotherhood in child life, the reign of selflessness and peace. JULIUS.

THE IMPUDENCE OF MODERN PHILOSOPHERS.

In Herbert Spencer's new book *Justice*, he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it

in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely", they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON.

Literary Notes.

Theosophical Siftings, Vol. IV, No. 12, has 3 articles,—"Aspiration and Environment," a very good reprint from *Lucifer*; "A Fragment on the Requirements of a Theosophical Life," by a cherished American Theosophist, Miss L. A. Off; and "Theosophy and Theosophical Christianity." The last is a well thought-out inquiry into the reasons for Christian antipathy to Theosophy, and why the latter must remain a distinct system. It is wholesome and palatable all through, except in the five lines about prayer. No doubt this question is "very difficult," and it certainly is not made less so by defining prayer as a "command." [A. F.]

Womanhood and the Bible, by "Libra." A potent and pungent defense of the equality of woman with man, with an occasional touch of grim sarcasm or light humor. There is no assault on the Bible itself, for it is clearly shown that the degrading doctrines attributed to St. Paul do not accord with his elsewhere teaching, and are the work of interpolation. This is an admirably composed pamflet, strong in its learning and its diction, and it might well have been a little longer. In one respect it is defective,—it is vague exactly where it should have been precise. Existing marriage is denounced, but no alternative is set forth, and the definitions of maternity on page 8 and virginity on page 12 are mere graceful phrases expressing no distinct or realizable thought. The odious word "obey" in the Marriage Office of the English and the American Church, a word so odious that the absence of a movement to expunge it is astonishing, is insufficiently denounced. (*Theosophical Publishing Society, London; price, threepence*). [A. F.]

Black and White, under the heading "The Woman of the Hour," accompanied with a most perfect reproduction of Sarony's photograph, gives a cordial, manly account of Mrs. Besant. Attuned to evident reverence for all that is conscientious and self forgetful, the writer portrays her as an exemplification of both qualities, and is obviously truthful in the interview he reports. What a model for all journalism, and how little followed!

The October Review of Reviews (London edition) devotes its "Character Sketch" to Mrs. Besant, and narrates her intensely interesting life with the deepest feeling of sympathy and honor. In nothing is it more graphic than in the portraiture of her mental and spiritual conflicts, her one aim the reach to Truth, her one indifference personal suffering. How the heroic soul, tortured by inward agony and by the decrees of brutal and senseless Judges unworthy even to stand in her presence, never wavered or veered as it pressed onward to the Light it saw and reflected, is here thrillingly told. What a satire on the "culture" of the land, that this glorious woman, learned, eloquent, philanthropic, disinterested, pure and lofty and tender and strong, towering above the women—and the men—of her nation in the finest qualities of mind and heart, should have been the idol only of the lowly and the odium only of the high-born! Church and State persecuting, God and Humanity sustaining! But Karma has been vindicated. The foremost woman in character is now the foremost in position, and reverent appreciation is pouring around her as she is truly seen and truly heard. Not alone to Theosophists, enthusiastically as they

honor her, but to all who love and seek the Truth, are dear the name and voice of Annie Besant. The "Sketch" contains portraits of herself at different epochs, and is prefaced by a group containing Col. Olcott, Mr. Judge, Mr. Keightley, the Countess Wachtmeister, Mr. Mead, Mr. Old, and Mrs. Oakley. [A. F.]

THE A. B. C. OF THEOSOPHY, by H. S. Ward, is a singularly clear and well-composed little pamphlet, written by a person not a Theosophist but desirous to furnish, in the interests of fact and truth, a fair statement of what Theosophy is. In simple language and with great correctness he does this, succinctly giving an intelligible and intelligent sketch of its outlines. Perhaps it is not strictly accurate to say that "an actual volume or series of volumes," "the book of all truth," was "in the beginning of time" committed to the Mahatmas, but otherwise hardly an exception can be taken to the contents of so useful a tractate, intended for broad distribution. (*Percy Lund & Co., Ludgate Circus, London; one penny*).

THE PITTSBURG (Pa.) DISPATCH of October 18th publishes a very strong article upon "The Spirit World" by an F. T. S. Facts upon death and super-sensuous planes are lucidly stated as grounds for the wholly different theories of Theosophists and Spiritualists. Very valuable is such exposition in educating the public to right attitude towards each. Why cannot other intelligent F. T. S. read, study, and then write?

THE PACIFIC THEOSOPHIST is the title of an 8 paged monthly just begun by the untiring Theosophists of Seattle, W. T. It is a frank, manly, straightforward presenter of Theosophical truths and news, giving general facts, local items, and common-sense illustrations. The inability of the secular press to print all the matter now needed for correction and exposition is one reason for the new periodical, which will also endeavor to present a synopsis of Theosophical news the world over. The subscription per year is 50 cents, single copies being 5 cents. (*Theosophical Publishing Co., Room 32, Haller Block, Seattle, W. T.*

THE VAHAN, Second Series, No. 4, is good. The Editor's own responses are, as usual, most happy, in particular the singularly dispassionate one about the Upanishads (Question XXIII), though that to Question XX is somewhat enigmatical. The following under Question XVIII doubtless contains some meaning: ". . . the objective state of consciousness of the solar system from the point of view of earth consciousness." "W. R. O." quotes as a "saying of Jesus given in the Gospels," St. Paul's "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" (1 Corinth. III. 16). An extra weekly meeting of the Blavatsky Lodge, for members only, has been arranged for Saturday evenings on account of overcrowding. A Debating Society now meets each Friday evening in Duke Street. Each member in rotation is made Chairman for an evening, and has 10 minutes to open and 10 minutes to close the debate, and every member present is obliged to speak for at least 3 minutes, not over 5.

PAUSES No. 2 gives Dr. Hartmann's able *Lucifer* article on "H. P. Blavatsky and her Mission," begins a reprint of *The Wilkesbarre Letters on Theosophy*, quotes articles from the PATH and the *Theosophist*, and answers several questions, that to "W. P." being peculiarly terse and well done.

THE T. P. S. is most wisely perpetuating Mrs. Besant's Addresses by printing them in pamflets. There have just been issued *The Sphinx of Theosophy* (3d.), *From 1875 to 1891* (2d.), *In defense of Theosophy* (2d.). Mr. Mead's fine *Theosophy and Occultism* is also thus issued (2d.), and Mr. E. T. Sturdy's *Theosophy and Ethics* (1d.). If ordered through the *Path*, these will be respectively 10 cents, 8 cents, 8 cents, 8 cents, 5 cents.

"LETTERS THAT HAVE HELPED ME" have now been reprinted from the PATH, and to them has been added the article in PATH for July, 1888, entitled "To Aspirants for Chelaship." With the exception of certain statements made by H. P. B. herself, the latter is probably the most important exposition ever made to would-be disciples, and is the one to which questioners are constantly referred. In its new and more accessible form, and connected with other facts stated in the "Letters," it will be even more generally useful. The book is bound in cloth and is on sale at the PATH office; price 50 cents.

THE NEW CALIFORNIAN for November opens with the first part of a very fine paper by Dr. Jerome A. Anderson on "Hypnotism." An abstract of the General Secretary's lecture on "Reincarnation" at San Francisco covers 7 pages. "The Children's Hour" is an exceedingly interesting description of a dramatic representation in the S. F. Sunday School of "The one Truth in many guises." Ten children personate as many religions or teachers, each bearing a significant emblem. Wisdom interrogates each as to its own phrase of truth, and the reply—mostly from its Sacred Book—epitomizes that. Mahomet is not well received, but Wisdom rebukes the dissidents, and they hear some salutary doctrine on forgiveness from the "Kashf' al Asfrar." Miss Marie A. Walsh, is the enviable describer—perhaps the constructor—of this admirable scheme.

A CATECHISM of Brahamanism has been received by the PATH from Mr. S. T. Krishnamacharya of Pondicherry, and it is hoped that it may be possible in the course of a short time to publish it for those who are interested in comparing religions. Our thanks are extended to the sender, and also our excuses for a delay which was unavoidable in consequence of the absence of the editor in the Western States.

MIRROR OF THE MOVEMENT.

AMERICA.

THE TWO BRANCHES in Fort Wayne, Ind., the "Light" and the "Annie Besant," have determined to consolidate, the name of the latter being preserved. The President and Secretary of the former, Judge E. O'Rourke and Mr. Andrew A. Purman, were elected to corresponding offices in the "Annie Besant." This consolidation reduces the American Branches to 59.

A THEOSOPHICAL HEADQUARTERS has been established in Chicago at Room 30, Athenæum Building, increased demand for literature and growing interest having made it important. A Reading-room and Library have

there been opened for the use of members and the public, orders for books and magazines will be taken, and all other business transacted which may be found necessary for the Society. It is hoped that all Brethren visiting the city will visit also the Headquarters, thus increasing its reputation and prosperity. All communications to the Chicago T. S. should be there addressed.

VERY GREAT INDEBTEDNESS is felt by California Brethren and by the General Secretary to Mrs. Vera M. Beane of San Francisco for her invaluable preparatory work at Fresno. Having gone there in advance, stirred up interest and expectation, and arranged with local Theosophists for the meetings, she so made ready the way for Mr. Judge that his visit was highly encouraging and fruitful. If such pioneers could be had in each other town on the route, what a report the next April Convention would hear!

BRO. SIDNEY THOMAS is another Californian rolling up good Karma. He has made his house in San Diego practically a Headquarters, whereto members from far and near have come. Open-air meetings are held there in an out-of-door place back of the house, a thing possible only in California. By request of the Pacific Coast Executive Committee, Bro. Thomas is to undertake an active missionary work in Southern California. May a report thereof duly reach the PATH!

UPASANA T. S., San Diego, Calif. has elected as Secretary Mrs. Mary B. Clark, 1210 Cedar st., Mrs. Bessac having removed to the East.

COMPLAINT HAS BEEN MADE that the *Theosophical Forum* has so few contributors and therefore so little variety. This grievance is far more acutely felt by those who conduct than by those who receive it, and the latter can always refrain from reading though the former cannot refrain from issuing it. Once more are F. T. S. reminded that in this department, as in all others, only that can be done which they themselves make possible. If they want a good *Forum*, they must exert themselves to make it so. This is not accomplished by imparting their good wishes, but by sending thoughtful questions and answers, calling attention to problems, using the *Forum* for the purposes contemplated in its establishment. If they so do, it may acquire an interest and a value otherwise impossible. The November number is important because of the devastation wrought on Mr. Moncure D. Conway's complacent slur on H. P. B. in the October *Arena*.

THE ARYAN T. S. enjoyed on November 10th the second of Miss Katharine Hillard's lectures, "Karma and Reincarnation." At its annual meeting on the 17th, the Branch re-elected its old officers, except that Mr. Alexander H. Spencer, 65 Leonard Street, succeeded as Secretary Mr. Chas. Seale, who has demitted to the "H. P. B." T. S. for much-needed work there.

GOLDEN GATE T. S. had as its November lectures: *Universal Brotherhood*, Miss M. A. Walsh; *The Great Breath*, E. B. Rambo; *Spiritual Growth and Practical Living*, Mrs. M. M. Thirds; *Karma*, Professor Chas. H. Sykes.

AURORA T. S., Oakland, had as its November lectures: *The Scientific Basis of Immortality*, Dr. J. A. Anderson; *Spiritual Growth and Practical*

Living, Mrs. M. M. Thirds; *Karma*, E. B. Rambo; *The Continuity of Life*, Daniel Titus; *Reincarnation*, Professor Charles H. Sykes.

LEND A HAND for November, Rev. Edward Everett Hale's magazine, prints an article by Mrs. J. Campbell Ver Planck on the Leagues of Theosophical Workers.

NARADA T. S., Tacoma, W. T., announces a systematic course of lectures upon Theosophy beginning on November 1st. On October 24th Brother L. P. McCarty of San Francisco had lectured to over 200 people in the Unitarian Church. The new course has place in the studio of Bro. J. H. Scotford, Room 32, 917 C Street, each Sunday afternoon at 4 o'clock, and is under a Lecture Bureau conducted by Tacoma and Seattle. The attendance at the first was about 100. Questions are invited after each lecture. The course is: *Theosophy; what is it?* Mrs F. I. Blodgett of Seattle; *Evidences of Theosophy*, J. H. Scotford of Tacoma; *The Masters of Wisdom and Occultism*, W. F. Richardson of Seattle; *Evolution of Soul Through Matter*, E. O. Schwagerl of Tacoma; *Sevenfold Divisions of Man and Nature*, J. H. Scotford of Tacoma; *Reincarnation a Necessity of Evolution*, Frank I. Blodgett of Seattle; *Karma, Cause and Effect*, Mrs. F. I. Blodgett of Seattle; *Scripture Interpreted by Theosophy*, a member. The course will probably be offered to the new Branch at Olympia, and will enormously aid its work.

A NEW BRANCH, the "Olympia T. S." with 5 Charter-Members, has been chartered at Olympia, Washington Terr., thus raising again the number upon the roll to 60. Mr. David E. Baily is the President, and Mr. Archibald H. Adams the Secretary; box 694.

MISS KATHARINE HILLARD, Vice-President of the Aryan Branch, accepted the invitation of the Boston T. S., and on Thursday the 12th lectured in Stanert Hall upon "Karma and Reincarnation," and on the 14th in the Society's Rooms upon "The Theosophic Theory of Evolution." On Monday the 16th she went from Boston to Providence, R. I., in response to the request of the new Branch there, and in the evening lectured. It *may* be that Miss Hillard's contribution will initiate the formation of a regular Lecture Bureau at the New York Headquarters, San Francisco having set an example.

CHICAGO T. S. AND RAMAYANA T. S. propose a union of interstate Branches for the purpose of greater work, on the plan of the Pacific Coast Committee, and the room in the Athenæum Building has been taken as an experiment, the expectation being that other Branches will help. The General Secretary cordially endorses this excellent plan, and foresees from it most valuable results.

THE "H. P. B." T. S. had four lectures in November: Mr. Alex. Fullerton on "The Common Sense of Theosophy," Mr. E. A. Neresheimer on "The 7 Principles of Man," Mr. F. L. Mathez on "Man and His Relations to the Universe," and Mr. Alex. H. Spencer on "Karma and Reincarnation." It meets each Friday evening at the music-room of Miss A. H. Stabler, 142 W. 125th Street, New York.

FORT WAYNE THEOSOPHISTS have done such excellent and constant

work that the sale of books has become very large, about 1,000 copies of *Esoteric Buddhism* alone having been called for in that region.

Toledo Theosophists have made an informal club called the "C. T. L." (Circulator Theosophical Literature), each member to pay $1.00 and receive books 10 per cent. in excess, he agreeing to circulate them among inquirers.

Triangle T. S. has made strenuous efforts to interest the people of Alameda in Theosophy, but with little result. The papers refuse to print articles, and the members feel that their only present duty is to study faithfully the literature and to live the life. Though the public address by Mr. Judge was well attended, no one subsequently accepted the invitation to Branch meetings. Curiosity was satisfied and then ended. But leaflets will still be distributed, and the Branch refuses to be discouraged.

Hermes Council T. S., Baltimore, has hitherto had an unsatisfactory meeting-room in an unsavory building, and outside interest was hardly felt. But now very pleasant quarters have been found in a good locality and house, 323 N. Charles street, and regular meetings are held on Friday evening. The consequence is an increase in visitors and inquiries. There is now a prospect of good attendance each week. The Library has mounted to about 170, which includes that rare possession—a complete set of the *Theosophist*. Arrangements are made for the use of books by friends of members. Much cheer now enlivens the little Theosophic group in Baltimore, and a hope that it may not be little much longer.

After some four weeks one is happy to note that the Pacific Coast Branches first visited by Mr. Judge, the General Secretary, those in Portland, Tacoma, and Seattle, not only speak in the highest terms of the benefit of his visit, but by their acts are up and doing. Portland has taken rooms in the central part of the city, on Second street, and opened a free library, to which many good additions are being made, and where public meetings are held every Thursday. They were addressed by Bro. L. P. McCarty of San Francisco on the 15th. Tacoma has new and commodious rooms in connection with Bro J. H. Scotford's art studio, and meet every Thursday evening as well as on Sunday afternoons, and reports a good interest evinced. Tacoma and Seattle being but two hours' ride from each other, the two branches have arranged to exchange speakers and original papers for one or more courses of lectures, assisting each other at their public meetings. Seattle, more than any other point in the Northwest, seems to have had newspaper antagonism to the Theosophical Society, but it has been answered, whether the answers have been printed or not, and the Society seems to thrive on such opposition. Secretary Richardson keeps the rooms and library open, and three meetings are maintained every week—one for study, one a Branch meeting, and a public meeting on Sunday evening, at which there are always some new faces, assuring the spread of Theosophic knowledge. Mr. and Mrs. Blodgett, the indefatigable pioneers in Seattle, are about starting a Theosophic newspaper—not a magazine, but a simple paper, and if the great dailies will not publish refutations of their slander, the members shall have an opportunity to present the truth regarding the Society and its Founders. It is the aim of this little sheet, which will come out wholly in the interest of the Society, to present Theos-

ophy in the simplest and shortest form. At this writing the paper has not been named, but will be issued monthly, and at a cost of not over fifty cents per annum. B.

The General Secretary's Tour.

Having said farewell to San Francisco Mr. Judge reached Sacramento on Oct. 27th, and at Dr. J. S. Cook's received several callers in the evening. The next day he had a meeting of members, and at night lectured in Pythian Hall to what for Sacramento was a good audience, about 125. After the lecture a talk with members had place at Dr. Cook's. The Branch is happy in a good library. That night Mr. Judge left for Salt Lake City, arriving on the 30th. Various callers were received during the day, and at night a lecture was given in the hall of the Metropolitan Hotel to about 150, a good attendance in view of the facts that lectures are not popular and that an admission fee had been found necessary. The listeners were intelligent and attentive, though the lecture was an hour and twenty minutes in length. After it questions were replied to, and at 10 o'clock a T. S. meeting was held for devising further work. The Branch is to take up regular study, beginning with *The Key to Theosophy*. The next day Mr. Lloyd, the President, drove Mr. Judge through the city. The local newspapers gave such excellent reports that many misconceptions of Theosophy were corrected and Branch interests much promoted. On the 2d he arrived in Omaha and accepted the hospitality of Dr. Jensen. On the 3d was held a T. S. meeting in Dr. Borglum's office, where the Branch now assembles, about 25 being present. The next day Mr. Judge went to Lincoln, and in Masonic Hall found about one hundred present for his lecture, election interests diminishing the attendance. Yet much interest was exhibited, and several persons sought interviews afterwards with Mr. Judge for further talk. On the 5th a lecture was given at Germania Hall, Omaha, to about 300. It was an intelligent gathering, largely of professional men, and would have been larger but for election excitements. Mr. R. D. A. Wade, a barrister, presided. On the 6th Mr. Judge left for Sioux City, some F. T. S. accompanying him. The Scientific Association was to have held its regular meeting and a lecture that evening, but courteously deferred the latter and made way for Mr. Judge, its President presiding and introducing him. This secured a larger audience than would otherwise have been possible, and a more cultivated one. An unusual amount of questioning and discussion followed the lecture, in spite of the *Journal's* remark that "In himself Mr. Judge is not a man to provoke contention. His placid face, with its long silky beard and general expression of spirituality and intelligence, suggests anything but a polemic disposition."

Mr. Judge reached St. Paul from Sioux City on the 7th, whence Dr. La Pierre and others escorted him to Minneapolis, where reporters at once surrounded him. The forenoon of the eighth was occupied with visitors, and at 2.30 a lecture was given in Unity Church, which was well filled, about 925 being present. Some excellent music was given on the organ, before the lecture, and serious, intelligent questions were put after it. Bro. Pettigrew then conducted Mr. Judge to St. Paul, where he was the guest of Mr. Peter Long. In the evening he lectured in the Unitarian Church, procured through the kind efforts of Miss Long. It was completely filled by the time the lecture began, and all remained till its close, listening attentively

and putting thoughtful questions. Very many afterwards came up to express thanks and satisfaction. The Branches both in Minneapolis and St. Paul felt delight and cheer at the public interest shown in Theosophical doctrine.

On the morning of the 9th a meeting of the St. Paul Branch was held in Mr. Long's house, visitors from Minneapolis attending. At 3 in the afternoon Mr. Judge went to Minneapolis for a meeting of the Ishwara Branch. That Branch has now a nice room in the N Y. Life Ins. Co.'s building, where the Library is kept, and where it is aimed to keep open doors and some members in attendance during a part of each day.

Some of the young men members of the St. Paul T. S. have rented P. O Box 2413, and insert in the Sunday papers a notice that a Theosophical Society has been formed in St. Paul and that any inquiries may be sent to the Box Seven inquiries came in the first three weeks, three of them from other States. Tracts and information are sent to each inquirer. Although the results seem as yet small, this method of propaganda is good, and every inquirer is a gain.

On the afternoon of the 9th a private meeting was held at the West Hotel in Minneapolis, and in the evening a Branch meeting. The press reports in both cities were very full and good, and one Monday paper put some of the lecture in its "Notes from the Parsons"! Evolution may perhaps bring about "The Rev. Mr. Judge". He left on the 10th for Chicago, arriving on the 11th, and was met by Dr. Phelon, Mrs. A. B. Leonard, and Mr. and Mrs. A. M. Smith, who conducted him to the new Headquarters in the Athenæum Building, where many friends greeted him, as also several reporters. An impromptu reception was held and many strangers were present, but the chief inquirers were of the newspaper fraternity, who interviewed Mr. Judge till late in the evening. Bro. A. H. Spencer of the Aryan Branch also called.

The evening papers were full of accounts of Theosophy, and several gave portraits of the Gen. Secretary, that of *The Evening News* being excellent. The morning papers of next day also gave copious articles.

On the evening of the 11th a large private meeting for members had place at Mrs. Leonard's, and on the 12th at 2.30 a reception was given at Headquarters, the evening being devoted to a public lecture in the Hall of the Athenæum building, the audience being large and evidently interested through the hour and twenty minutes of it A number of city editors were present, and many persons remained to make personal acquaintance with the lecturer.

On the 13th Mr. Judge departed for Fort Wayne. The Masonic Temple had been secured, and in two hours the seats on the entire first floor were taken in advance. The lecture was free. On the 14th a reception was held in the parlors of the Randall House from 2 to 5, and a dinner to the Gen. Sec'y was given by Judge O'Rourke. Unfortunately a severe cold had almost entirely deprived him of his voice, and Dr. Buchman advised him to seclude himself and rest, so that he saw but few of the many who called. When the trouble grew still worse he telegraphed to Dr. Buck at Cincinnati to come and help him if possible. Dr. Buck arrived on Sunday, and the lecture was given by the two, Dr. Buck speaking for three-quarters of an hour and Mr. Judge after him for the same time, the

subject being divided between them. The Hall was crowded to its full capacity of 1400, the best people of Fort Wayne attending. A stenographic report of the addresses was taken and will be published. Judge Edward O'Rourke presided. Close attention was given by the audience through the whole evening. At one time it was thought impossible that Mr. Judge's voice would return, but through the united efforts of Drs. Buck and Buchman he was able to redeem his engagement. Great pleasure was felt by members of the Branch at the ample reward for all their previous work.

On the evening of the 16th Mr. Judge reached Toledo, and was met at the station by Mr. Wheeler and Mrs. Fisk, the latter his hostess, who had invited several prominent people to meet him at dinner. Although his voice was still weak he lectured in Memorial Hall to a full house of 400, the Unitarian minister presiding. A railroad detention prevented his reaching Jamestown the next day, and he passed the night of the 17th at Cleveland, arriving at Jamestown on the 18th. That evening he lectured to about 250 people. On the 19th he conferred with Branch members, assisted with his counsel some projects for local activity, and in the evening departed for New York, arriving early on the morning of the 20th.

Thus ends a most important and successful tour, every day of which illustrates the great need of a Travelling Lecturer for the American Section, and fortifies the General Secretary's resolution to repeat this tour and to supplement it with others so far as possibility allows.

Wedding Bells. With great satisfaction the Path announces the union of two very eminent Theosophists, Dr. Archibald Keightley, former General Secretary of the British Section, and Mrs. J. Campbell Ver Planck, whose published and private expositions of Theosophy have done so much to enlighten and guide the minds of students. The nuptials were solemnized in the Parish Church of Wayne, Pa., on Nov. 25th, the Rector of Wayne officiating. In this auspicious union is symbolized anew the oneness of the two great Sections, and encompassing it may well be, not only the deep interest, but the joyous felicitations and the cordial benedictions of the London and the New York Headquarters. Always an American in sympathy, and of late years in habits, the Doctor now settles permanently in the land of his heart, and, whether assuaging physical ill or ministering food to souls, will continue the services which have made the name of Keightley so beloved in the Theosophic world. With its now added lustre, we welcome it and salute it anew. May it be indissolubly connected with Theosophic history and Theosophic extension!

Obituary. The Memphis T. S. has lost one of its most earnest members, Mr. Mathias H. Baldwin, who relinquished this incarnation on the 11th of October. Bro. Baldwin was a man of singular purity and devoutness of heart, as well as gentleness of disposition, feeling Theosophy and living it. His long and painful illness was borne with the greatest fortitude and patience, and his only regret was that his labor for the Cause was to terminate. He was Vice-President of his Branch and adjudged by it its best-informed member, so that in both character and knowledge the loss seems irreparable.

FOREIGN.

London Letter.

The interest in Theosophy is being steadily kept up in the "old country." Every meeting held by Mrs. Besant is crowded to overflowing. The largest meeting in Europe took place in St. James' Hall. Between 2,000 and 3,000 people were there to hear the magnificent address on Theosophy given by Annie Besant. Never had she been more eloquent and powerful. The leading members of the Society were on the platform behind her, and a definite mark was set on the Society's progress that evening. Many and varied were the questions sent up to be answered, and very lucidly were they dealt with. Opponents were then invited on the platform, and they arrived in hot haste. The audience did not receive the adverse comments with favor, and it was quite evident that Annie Besant had taken the meeting with her.

New members are daily joining the Society from every grade of life, and letters of inquiry from all parts of Great Britain are very numerous. The Headquarters' staff have their hands overflowing with work. During the past month Mrs. Besant has lectured at Nottingham, Bradford, Reading, Maidenhead, and Dublin, and in many of the outskirts of London. At Bradford she received an ovation, and was conducted by an admiring crowd to the station. All interest is now centred on the debate which is coming off on November 10th at St. George's Hall, Langham Place. The Rev. Y. Y. B. Coles challenged Mrs. Besant in the *Daily Chronicle* to advocate the symbolism put forward by the Society. He will affirm the following proposition: "That the historical and esoteric explanation of the symbols of the Serpent and the Cross, as given by Madame Blavatsky, is both defective and misleading, and, therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." I hear that Mr. Coles is studying H. P. B.'s books diligently every day at the new Public Reading Room which has lately been opened by the Countess Wachtmeister. Let us hope that he will rise from his studies "a sadder and a wiser man." A friend, writing to-day, said he looked forward to the contest, though he regretted that it was "so hopelessly unequal." I hear also that the Congregationalists are looking forward to an easy victory! Anyhow, every ticket is gone except a very few five shilling places, and the demand is steady.

The lime-light diagrams are to be used at Mr. Coles's expense; he proposed to have them, as they would be useful to him again. Professor Rhys-Davids, the well-known Orientalist, will take the chair. It will be a good opportunity of teaching people some truths on symbolism, of which the world is at preaent hopelessly ignorant.

The "Debating Class" functions with much vigor very Friday night at Duke street, and in a year's time we shall no doubt have a new set of efficient lecturers. The crush at the Blavatsky Lodge still continues. Last Thursday night the Hall was crowded to excess, and Mr. Mead held an overflow meeting in the library at No. 17; this became so crowded, people sitting in the hall and up the staircase, that Mr. Old held a third overflow meeting in the drawing-room at No. 19, while Mr. Sturdy talked to one or two crowded-out members in the dining room. The crowd was almost entirely composed of associates and strangers, as the Blavatsky Lodge is

now holding two meetings a week, Thursday for associates and visitors, and Saturday for members only. This last is a success. A most interesting syllabus has been drawn up, and all members enter into the discussion with great interest.

Lending libraries are being formed very rapidly, the demand for literature being quite extraordinary. One of the Headquarters' staff went off yesterday with a group of men to Eastbourne to help in protecting the "Salvation Army girls" from the really savage attacks that the "roughs" there had been making on them. From the account in the *Daily Chronicle* to-day they must have had a hard time of it. Our Brother addressed the mob, pointing out to them that attacking women was cowardly in the extreme. The other men also spoke on behalf of the "Salvation ladies." This was after they had formed a guard round the girls to take them safely through the streets. All the police were called out to protect them.

There is a big scheme on; and the H. P. B. Press, which has done such good work under Bro. J. M. Pryse, is developing into a regular printing office. A much larger house has been taken for it, and all the Society's printing will, for the future, be done by the H. P. B. Press. A new edition of the *Secret Doctrine* is to lead the van, and last but not least the third volume is to be published. This last piece of news will be hailed with joy by all true students.

A Theosophical Book Exchange is being started by one of the Scotch members, in order to facilitate the circulation of Theosophical literature and provide all Theosophical students with the opportunity for obtaining and disposing of books by exchange, sale, or purchase.

A good number of cheap pamphlets are being rapidly evolved from Headquarters, Theosophy in plain language at last, and the demand is quite equal to the supply. The first to mention are three pamphlets by Annie Besant, reprints of her lectures in London. *The Sphinx of Theosophy*, price 3d; *From 1875 to 1891*, price 2d.; *In Defence of Theosophy*, price 2d. G. R. S. Mead on *Theosophy and Occultism*, price 2d.; *Theosophy and Ethics*, by E. T. Sturdy, price 1d.

The *A. B. C. of Theosophy* is a penny pamphlet by Mr. Snowden Ward. It has two or three errors, as Mr. Ward has not long been a member of the Society, but it is exceedingly clear and fairly put.

Another "jumble" sale is to be opened by Mrs. Besant at the Bow Club on Monday, Nov. 16th. A "jumble" sale consists of every cast-off article of clothing or household goods, sold for a few pence to the poor people. Old bits of carpet, boots and shoes, old iron grates, every conceivable scrap, are utilised.

Time and space would fail me if I try to tell more of our doings here. Every hour is filled with the great work we have in hand, the responsible charge to "keep the link unbroken"; and through all fatigue we hold the knowledge and comfort of *that help which never fails.*

ISABEL COOPER-OAKLEY, F. T. S.

INDIA.

THE INDIAN HEADQUARTERS has begun translations of Theosophical works into the vernaculars of India. It is now at work on a translation into Tamil of *The Key to Theosophy.*

Bertram Keightley's Tour.

The General Secretary of the Indian Section leaves Headquarters on Sunday, 27th Sept., for Calcutta, on a tour round the Branches of Bengal, the Punjaub, Bombay, and the North West Provinces. The tour has been a long-promised one, and it is hoped that it will be of special use just now. Some of the Northern Branches which have been doing good work have had no visit to encourage them for some years past, while to those that have been less active the General Secretary's visit will serve as a stimulus.

Bro. S. V. Edge, who has recently joined the Adyar Staff, will have charge of the Headquarters during the Secretary's absence.

Visit of Mrs. Besant.

A telegram from Mrs. Annie Besant announcing her sudden sailing for America Nov. 18th upon important business and rest led to hurried messages which resulted in the following program. Reaching New York on the 27th or 28th, she will lecture in Chickering Hall Nov. 29th upon "Madame H. P. Blavatsky and Reincarnation", go to Fort Wayne, Ind., for a lecture on the evening of Dec. 1st, return to New York and upon the 4th run over to Philadelphia for a lecture that evening, and give a final lecture in New York at Chickering Hall on Dec. 6th upon "Theosophy and Occultism," sailing for England Dec. 9th. An address to the Aryan T. S. on the evening of the 8th is hoped for.

Important Notice.

A Revised Edition of the Secret Doctrine.

The second edition of H. P. B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible. Verification of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received. It is important that the ERRATA of the first part of Volume I should be sent in IMMEDIATELY.

Annie Besant.
G. R. S. Mead.

"The peacock of the personal self hath a thousand beautiful eyes in its tail, wherewith it contemplates its separate distinction from all other birds. Pluck out those eyes."—*Tibetan Palm Leaf.*

OM.